

from all sides; the raw (liquid) whose
mass is not
heated attains not this (filter); it is the
boiled
(liquids) bearing (the sacrifice) which
attain it.

2. The filter of the foe-scorching
(*Soma*) is spread
on the summit of heaven; his shining
filaments are
separated; his swift-flowing
(juices) protect the
purifier (the worshipper); they
dwell upon the
summit of the sky in their
wish (to approach
the gods).

3. The chief sun of the dawn (the
Soma) shines
forth; sprinkler (of water), he nourishes
the worlds,
wishing (to give them) food : by his
intelligence the
intelligent build, the *pitris*, the
beholders of men,
support the germ (of vegetation).

4. The *Gcmdharva* verily protects his
station;
the marvellous (*Soma*) preserves the
races of the
gods; the lord of cattle¹ seizes (our
enemy) with
a snare, the doers of good attain the
drinking of
the sweet-juiced (*Soma*).

5. Possessed of water, thou goest
clothed in the
liquid water,- to the great celestial
abode to (take)
the sacrifice; as king thou ascendest to
the battle,³
mounted on thy filter-chariot; armed
with a thou-
sand weapons thou winnest (us)

abundant food.

¹ Sayana apparently takes *nidhdpstlk* (the lord of snares) as if it were *nidhipatih* (the lord of treasure), unless

Tiaswdmi is a mistake for *pdsasamuha*⁰.

² Sayana takes *havih* and *nabhah* in apposition.

³ *i.e.* the sacrifice.

YOL, Y.